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SEEING CHINA AT HOME

Presented to the
Department of Missions

In fulfillment of requirement
for the
Degree of Bachelor of Divinity

by

Ernest M. Wampler

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Yale University
Divinity School

1925

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SEEING CHINA at HOME

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"Do not be afraid to go slowly
But be afraid to stand still."

Gift 4/1/65 McCann

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AIM

To know and understand China better, in order that we may arouse our interest in the work that we have undertaken in that great land. That we may know the difficulties that confront the Chinese in accepting and promoting the Christian Religion. That we may realize the task of our missionaries who are laboring to further the cause of Christ inChina. That we may feel our individual responsibility in the work to the extent that it will stir us to action.

"The best way to set up a program is to set about doing it."

CHAPTER I

THE VALUE OF MISSIONARY EDUCATION

There was a time in our church when it took only a few good business men to carry on the work of missions. But now the work has grown to such proportions and the opportunities are so great that every member of the church must become actively interested.

If we are to have the co-operation of all our members, every church must adopt an adequate program of missionary education. What is Missionary Education? There might be different definitions but one which covers all phases of the work has been given by Professor Archer of Yale. He says:

> "It is a Christian interpretation of the essential character, the origins, complexity, development, and fruits of the non-Christian orders with a view to: understanding, appreciating, co-operation, and Christianization of all."[1]

In this definition of missionary education, we see the greatness of the task. It is no small undertaking for one to become acquainted with the origins, complexities and development of the non-Christian religions. But to be intelligent in our giving and praying, we must know the needs of the people to whom missionaries are sent and we must understand their problems. Because the task is a difficult one we should

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[1] Professor J. C. Archer, Class in Missionary Education.

not be discouraged but, rather, challenged. How forcefully there come to us today the words of Carey pleading with the church to send him out as a missionary to India: "Undertake great things for God, expect great things ~~for~~ of God." So we who would expect great things of God should be willing to undertake greater things for Him. By M systematic study of other people we will be led to trust God more, and an increased confidence in Him will lead us to undertake greater things for Him.

If one is to be helpful to a neighbor he must know the conditions and the problems of that neighbor. Today the world is one large neighborhood. There was a time when the people of America were not affected physically by what happened in China or India; neither were these countries much affected by what we did here. But today the situation is quite different. The newspapers of India and China print the same news that we read here in America. Events of world interest are printed in all the newspapers of the world a few hours after they have taken place. The rapid modes of travel and communication have brought all mankind close together.

There is a vital relation between the missionary program of the church and what so-called Christian nations are doing in their dealings with the non-Christian nations. It is not enough for us as followers of Christ to give of our money and pray for missions and then our country so to act in international relations that the work of our missionaries is nullified. It is our duty to see also that our government as well as our

missionaries use nothing but Christian methods in their dealings with other people. The problem which confronts us is not a small task which can be completed in a few years. We must not allow the torch of Christianity to become less brilliant than when we received it; and we must also hand it on to our posterity brighter because we have carried it on in the battle against sin and ignorance.

We should establish a system of Missionary Education in every church because it will cultivate friendliness. We find a great lack of sympathy for people of other nationalities because we have been trained in childhood to think of them as inferior. We do not feel concerned about their living conditions until these fall below the starvation line and then their cry for help calls for great gifts from us. It is right that we should aid in times of famine but we should not forget that there is another obligation--that of helping in time of plenty. "Man shall not live by bread alone." Moreover our industrial life is affected by the industrial conditions in China and Japan. Even with our tariff laws the people in the Orient can manufacture goods and send them to America cheaper than they can be made here. But when we look into the conditions under which this merchandise is made, do they make any difference to us? Does it make any difference to you in buying cloth to know how that cloth was produced? Will you buy an article a few cents cheaper if you know that the women and little children have had the very life ground out of them in order to produce it? Will you feel you have a

bargain when it has cost the life blood of others? Yes, we say, we are interested in these conditions. Then, the best way to know these conditions is to study the work of missions in the effort to establish God's will on earth.

As we come in contact with other races we see three great needs--the physical, mental and spiritual. The appeal of the church should be for the needs of the entire man. The church should build a community life with God all through it. The health conditions of other nations affect America. Will we stand by and say that disease in others does not affect us when our Savior spent so much of His time relieving the suffering of those who were sick. Will we allow sickness to continue in China without raising our hand when He whom we profess to follow spent whole days healing the sick? Do you know that it is largely the missionary doctor who is out at the front standing between you and your family in his efforts to drive back disease and plague from the civilized world?

> "A few years ago there broke out in northern China an epidemic of the most dreadful disease known to medical science, the pneumonic plague. As far as the records show, there has never been a case in which a person has contracted this form of plague and recovered. And it is very easily contracted. But medical missionaries and well-trained Chinese physicians threw themselves into the work of isolation, so promptly that, although thousands died, the area of devastation was held to a small part of North China."[1]

In that work of isolation our own representatives in China

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[1] Hutchison, China's Real Revolution, 160.

played a great part. Both doctors on the field (Drs. Brubaker and Wampler) with others from the mission stations (Crumpacker, Oberholzter, and Vaniman) left their work and went into the plague section in order to do what they could for the stricken people and to help isolate the disease, and keep it from spreading into other sections of China.

Then, too, along with these physical needs come the mental freedom of the backward races. To see how education forces the people from their superstitions beliefs is a valuable sort of missionary education. Along with the evangelisation of mankind must go education: we cannot separate the two however much some might wish to do so. When Christ commanded His followers to go into all the world and make disciples, they were to teach them. Missions are now emphasizing more and more the importance of education. The native must be well trained in order to meet the objections raised against his change of belief, and to manage adequately the young church.

Above all is the spiritual need. The home church will never support missions as it should unless it gets a vision of the spiritual needs of the work. Spiritual hunger is greater in China today than ever before. Men and women are becoming dissatisfied with the old order. If the older faiths satisfied in the past they are no longer adequate for the needs of the people. So we today should learn the spiritual need of mankind by a diligent study of the old religions and endeavor to give the satisfying Christian gospel to all.

To a great majority of Christians, missions are something

separate and distinct from the ordinary work of the Church. Because the Mission Boards have to make special appeals for the support of their work, in the Church and Sunday School special days are set aside for raising money, the Church members and Sunday School pupils have gotten the idea that missions are an addition to their Christian duty. They feel that missions are an extra and are not as important as the other work of the Church. I feel that you can no more separate missions from the Church than you could separate public worship from prayer. If one should ask an average audience if they had prayed for missions during the week they would be apt to say, "No", but if they should be asked if they had prayed for the kingdom of God and the Church they would answer, "Yes". So one of the first values of teaching missions is to show the place and relation of missions to the program of the Church. The old conception of missions must be changed. They must become a part of the program of every Church and not that of only a few churches. The story of missions is the story of the Church. The book of Acts is nothing but the history of the missionary activity of the Apostolic Church. The Church that is alive today is missionary through and through.

Again no one can really appreciate the Church who does not know missions. One should not only study the present missionary conditions and opportunities, but should also take up the history of the countries in which we have missionaries and the biographies of great missionaries. Missionary Education should show the child that the work of the Church is con-

tered in the spread of this truth, that God is Father of the entire human race. Missionary Education is more than buying a book or joining a class, it is helping to build the kingdom of God. We are so prone here in America to appoint a missionary committee and then expect that committee to do all the work. Some act as though they expected all the money to be given by this committee. The missionary committee is not supposed to do it all. It is only to lead the entire Church in its program of missions.

When we really know that God cares for all men no matter how sinful they may be we cannot help but be driven to missions. This then brings in all the problems of race relation and the contact of one people with another. The best place to study these probelms is in a mission class. We would not like for people to judge America by the headlines in the daily papers; so likewise we should not judge other nations by what is printed in the daily press. When we really go to the bottom of the records we find that the greatest amount of our information of other people and their social and religious conditions has come from missionaries.

Every Christian should know the following facts about missions: (1) * The New Testament principles of missions; the teaching and practice of Jesus, Paul's missionary work, and their meaning for Christians today. (2) The expansion of Christianity; the story of the growth of the kingdom through Paul and later missionaries down to our own time. (3) What missionaries do; forms of missionary work and how a missionary lives. (4) Who and where the missionaries of the Church are;

the various missions and the names of more prominent workers. (5) Some results of missions; concrete instances of transformation in personal life; influence of missions on nations, numerical growth of the Church. (6) The missionary obligation upon every Christian, Christ's claim upon our life, our prayers, our money; what constitutes a missionary call."[1] When this is taken for the task of missionary education we at once see its magnitude. Missionary Education is so closely related to the entire program of the Church that the value of missionary education becomes self-evident.

What are some of the values to the local church of the study of missions? Mission study is largely to help us grow spiritually and enlarge our horizon. One thing that mission study will do for a church is to unite the Church so that all will co-operate in one big program. It is the entire Church working together. All of our private life is built up through co-operation. "Co-operation connects farm, factory, store and bank; it joins home to home, and links country to city, city to state, state to nation, and nation to the world."[2] Writers on rural problems claim that one of the greatest difficulties in getting rural communities to accomplish great things is because of the lack of co-operation. Farmers have worked independently so long that it is difficult to get them to co-operate. Through a study of missions and through contributing our part to this work in our local church and thus affiliating our-

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[1] Werburton, Making a Missionary Church

[2] Diffendorfer, Missionary Education for Home and School, 117.

selves with all the churches of the brotherhood in its world program. We are lining up with one of the greatest co-operative movements in the world. This will broaden our interests and we will be living to help others as well as ourselves. Missionary Education will, then, help us to co-operate with our local church workers.

Again missionary education will develope loyalty in all the church members. If missionary education is the study of the Church's program of advance it is clear that we cannot be loyal to the Church unless we give it an important place. We cannot be loyal to a cause of which we know nothing. Professor Royce, in his Philosophy of Loyalty, gives as his preliminary definition: "Loyalty is the willing and practical and thorough-going devotion of a person to a cause. A man is loyal when, first, he has some cause to which he is loyal; when, secondly, he willingly and thoroughly is devoted to this cause; and, thirdly, when he expresses his devotion in some substantial and practical way by acting steadily in the service of the cause."[1] If the Christian's true goal is loyalty to Christ and the Church, can we attain it without a thorough program of missionary education in every Church?

The Church that does not have a program of missionary education may be compared to a village shut in from all the world by mountains with no roads or trails leading to the outside world. The inhabitants know nothing of the great world that is

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[1] Diffendorfer, Missionary Education for Home and School, 178.

lying beyond them. Prejudice, indifference and ignorance are some of the mountains that are shutting off the world-vision of missions from the great majority of churches today. I remember visiting during the famine in China a village which had only one approach. It was located back in one of the deep ravines of the mountains. As we approached it the children and people ran as though they were wild. On finding one man who was grinding at the mill we told him we had come to bring relief to those who needed it, but the people of the village would not let us investigate their houses, even though they had nothing to eat except corn-cobs and chaff. Two weeks later when the villagers found out through others that we were actually helping the starving they sent men asking us to come and help their village also. The Church that tries to get along without mission study will be like this village; it will be starving to death, living on the husks.

Another great value of missionary education in the Church is that it will train the boys and girls. Young people between the ages of thirteen and eighteen years are relating themselves to the larger social group. The attitude they take toward their fellows is largely determined at this period of life. Since by the modern methods of communication the world has gotten so small it behooves the Church to train its youngs that the relation to the outside world is largely that of service and good will.

"The aim of missionary education at this time should be to present the highest type of personal Christian service and to

> engage the pupil in concrete acts of service in order to help him to organize the conflicting impulses of life, and to foster within him a strong vigorous personality."[1]

The altruistic motives of the pupil should be developed by having them study the lives of great missionaries. It is during this period too that the youth finds that he is in a world society and that he is not free to act as he pleases. This is the period when the teacher can best help the pupil acquaint himself with the world and its work. Missionary Education can make world citizens of the pupils and not citizens of a single locality or race. The whole value of this education has been summed up in one sentence by Miss Kerschner. "It follows that the aim of all missionary education is not the development of a mind that will be led to pity, and occasionally to give, but the quickening of brotherly behavior with all that brotherly behavior implies toward the members of all races and groups."[2] When we once feel toward all men that they are our brothers and not barbarians or uncivilized people who do not need a brotherly love, our attitude will be completely changed toward missions. If we are to try to help other people, that service to be successful must be intelligent.

The two outstanding results of mission study have been thus stated by Ralph Diffendorfer in his book on Missionary Education in Home and School.

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1 Diffendorfer, Missionary Education in Home and School.

2 Kerschner, Young China.

> "It brings the student into truer and closer relationship with God in Christ and with his fellow men. It releases power in the form of gifts and prayers, personal service and life consecration, which are the means God uses to win the world to Himself."[1]

Let us then take up the task of mission study without fear knowing that it will bring us into closer fellowship with Him who said: "Come unto me."

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[1] Diffendorfer, Missionary Education in Home and School, 347.

CHAPTER II

THE METHOD OF MISSIONARY EDUCATION

There are many ways of interesting people in missions. But the interest that we want is something that endures and is not spasmodic. It must be something that will make such an appeal that it will last throughout the individual's life, that which will make him want to know more about the movement as opportunity affords.

Patton, in his book, "The Business of Missions", discusses two ways of interesting individuals in missions, but which can only reach a few: (1) Attend conventions, (2) Make tour of mission fields.[1] All who attended the Washington Convention and heard the addresses delivered there, caught the spirit and consecration of that assembly. They went back to their churches enthusiastic for missions. So it would be with all if they had the opportunity of attending. It helps the individual to get acquainted with the program and work of the mission fields.

Again, if all of the Church members could visit fields and see the work of the missionaries all would come back enthusiastic for the work. But this is again impossible, so we must look to some other method to educate the

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[1] Patton, The Business of Missions

home church in its program abroad.

The method proposed here is within reach of all. It has two main aspects: "(1) Chinese material correlated with the regular Sunday School lessons; and (2) a Grand Project with which to close the several months of study."[1]

In the study of the Chinese field do not expect the local missionary committee to be responsible for this program. This is something different from their regular work. They can be used, but start the work by appointing a new committee and give the program a fair trial to succeed in its purpose. Although I call the first committee the Missionary committee I mean by this the special one for this particular program. When this is finished the committee is disbanded.

The following committees are recommended to put forward this project. The aim being to enlist as many members as possible in the parish. They may be combined in a small church if desired.

The Committees

The Missionary Committee should be appointed by the Church. Care should be exercised in the appointment. Select the ones, only, that are vitally interested in the work of missions, and that may be depended upon to put

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[1] Archer, J. C., China in the Local Parish, 5.

forth effort to make the program a success. They should be the most active and live workers of the congregation. They should have charge of the entire program, appointing the other committees after a careful study of the program. After they have decided upon their policy they should then plan feasible methods to make the policy effective.

Library Committee: This committee should secure the books necessary for the study of China. Many of the books may be found in the homes of the congretation who will be glad to loan them during the three months. Probably a teacher or any of the business men of the Church would donate a volume to the library. Special collection or the money from the Sunday School treasury may be used to purchase others. Two neighboring churches may unite in the use of one library. Let us not hesitate to give of our means for the upbuilding of our spiritual lives. A study of other nations will deepen our love and sympathy for our fellowmen. The Mission Board will be glad to send the pamphlets and books mentioned on page to anyone desiring them.

Program Committee: The program committee will have charge of the program, the rehearsals and the selection of those who are to participate in the program.

Decorating Committee: Will arrange the stage to make it as "Chinesey" as possible. They should get all the information possible on the customs and methods of Chinese life.

Finance Committee: It will be the duty of this committee to plan ways and means of meeting the expense of the entire program. Of course their methods must first be approved by the congregation.

Curio Committee: The business of this committee is to collect as many Chinese curios as may be found in the parish or outside, which will be used in the exhibit. They will be responsible for the care of the curios while in their possession and will see that they are all safely returned to the owners after the exhibit. It will be surprising how many things can be collected in this way and the young people will become interest in collecting them.

Costume Committee: Will draft the patterns for the Chinese garments from the diagrams on Page and either make them or see that they are made, or they may secure garments from any missionary at home on furlough and then use these as patterns for others. Chinese suits are not difficult to make by following the diagrams.

Exhibit Committee: This committee should have charge of the exhibit. The collecting and arranging of the various articles constructed or collected. The court and house furnishings should be arranged by them. The decorating of the walls with maps, pictures and mottoes, also the arrangements of the flags, lanterns and curios. The decorating committee may assist in the exhibit. This will require quite an amount of time and thought in order to make it attractive as well as being typical of the country of which it

is intended to be representative. However, it will be one of the most interesting and admired parts of the project.

During the study in the Sunday School the entire Church should be interested in the program by expressional activities of the pupils. This program does not attempt to formulate a complete list of all the activities. Neither does it give full details of those described, but leaves it open so the teacher with the pupils should work out a program which will interest all. There will be many things which will be of interest to the class if the teacher is really interested in the program.

Every well organized missionary program includes an attractive bulletin-board. It is not necessary to have this board so large but it should be kept neatly so as to catch the eyes of those who pass. Often when the boards are too large they become filled with a lot of irrelevant material and the valuable helps are lost sight of in the clutter of so much. It is better to have a small board well kept than to have a large one poorly kept. Place the bulletin board in the most strategic place, preferably near the door in the vestibule, where it may be read in passing in or out of the church. Watch the newspapers and magazines, as well as our Missionary Visitor and Messenger for the lastest events of China. Keep the board attractive by artistic drawings, stencilings and pictures.byDo not mention details. Just enough to give the busy members information

in regard to the work, which they are promoting. Occasionally place a good motto, saying of a missionary or religious leader on it. A short quotation from the Bible will often be helpful. Do not let interest lag. Keep it up to date. Your efferts will not be in vain. Remember that the bulletin board is one of the most valuable assets to arouse interest, on the missionary program.

This board may be in charge of a committee or the young people's Sunday School class, alternating between the young men's and the young ladies' classes. The leader must be an enthusiastic supporter of missions, otherwise it will be a failure rather than a success. The purpose of the bulletin-board is two-fold: (1) To give information. In a few minutes time, to give the busy churchman a few of the important events taking place on the mission field, (2) To arouse the spirit of investigation. The bulletin-board should be so kept that it will make those who look at it desirous to know more about the topics that are there displayed.

POSTERS: Cut out all the pictures on China in the Missionary Visitor. Good pictures may also be gotten from the National Geographic Magazine. Any Missionary or Denominational magazine will furnish pictures for pastors. Photographs may also be used. Arrange them as artistically as possible and paste them on a large cardboard with the title in the center. For example make one entitled, Travelling in China, then search for as many

different modes of traveling as possible. You will find donkeys, mules, horses, camels, rickshas, wheelbarrows, carts, chairs, litters, men and trains. Another may be made of the missionaries pictures. They will be found in the back numbers of the Visitors. The different departments may be represented such as Medical, Educational, and Evangelistic work in China. Chinese landscapes, Chinese home scense, Chinese men, women, and children. Village scenes, views of the mission compounds. Some of the large or most important pictures may be mounted separately. There is an unlimited method of collecting and arranging them. The children will find this very fascinating and will delight in making them. Let them know what is wanted, they will do the rest, with possibly an occasional suggestion from the teacher. Should there be an amatuer artist in the parish they could make beautiful ones by painting any of the above suggested posters. Lanterns, bats, dragons, venders, flowers or fouls would be suitable to decorate the posters for advertising the project. This makes the work real to the pupil and will also cause them to become more interested in the work.

Maps of China may be secured from the General Mission Board. Have the children make maps locating the four mission stations. In "Our Missions Abroad," Mr. Moyer[1] tells us how to locate our territory. A very impressive scene may be arranged by placing the picture of Christ abofe the cen-

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[1] Moyer, Elgin S. Our Missions Abroad.

ter of a map of the hemispheres. Below write or print His words - "I have come that ye might have life." Any such original arrangement as may be suggested by those in charge will add interest to the map section.

Chinese flags are a necessity for the exhibit. They add charm to the decorations and are not difficutl to make. Sew five strips of equal width cloth together of different colors. The colors are beginning at the top:

Red	-	representing	Chinese within Chinese Republic.
Yellow	-	"	Manchus.
Blue	-	"	Mongolians.
White	-	"	Tibetans.
Black	-	"	Mohammedans.

A good proportion for the flag is 15 X 23 inches. Make different size flags according to the above porportions. Beautiful lanterns may be made of crepe paper and cardboard. The directions may be secured for the asking from Dennison Manufacturing Company, 1007 Chestnut Street, Philadelphia.

The making of miniature models is a most delightful mode of education for the Sunday School pupils. After they have constructed the models they will be able to explain and interpret Chinese life better than if they had not done this work. They will be able to better appreciate what they read and hear on China. The description of how to do this work is fully written out in connection with each model proposed.

Another method is to have classes or groups in the Sunday School to imprrsonate missionaries or dramatize

stories from other lands. In using these educational dramas they must be accurate in portraying the customs and life of the people. It should also be remembered that these impersonations and dramatizations in class are intended to benefit the actors rather than the audience that should happen to witness the presentation. The real value of the work comes in the preparation of the work by the pupil.

After the pupil's experience has been broadened there is indeed a very close and logical connection between this continued interest and benevolence. The person who sees the need of others will want to do something in order to relieve that need. These gifts do not necessarily have to be large. For small children it should be of their own money rather than some they get from father or mother, some that they have earned through work or that they have saved by self-denial. "It is absolutely necessary, therefore, that in our missionary education there should be constant opportunity for the expression of the child's interest."[1]

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14. Oberholtzer, J.E., China -- A Challenge to the Church. General Mission Board, Elgin, Ill., 1919.

In correlating Chinese material with the Sunday School lessons I have used only six books so the small church can afford to purchase them but as many books as possible should be used. The churches desiring a larger library will find good material in the books suggested in the bibliography. The director and teachers should be familiar with as many of these books as possible. There are many parallels between the life of Paul and the missionaries in China.

The teachers should study thoroughly the books that the Sunday School decides to purchase and become acquainted with all the material before the study is begun in the school. The stories should be simplified and presented to the primaries in the teacher's own language. In the advanced grades it should be studied by all and then discussed in class, trying to understand Chine life.

Remember that the whole school has the same general theme each Sunday and there may be material a teacher would like to use that has been suggested for the other departments, so every teacher should look over all assignments for each lesson.

The Chinese models suggested should be made at such time as those in charge see fit. Much of the work may be done at home or special meetings may be called of the classes in order to construct the models.

Correlation of Chinese material with The Improved Uniform Series of Sunday School Lessons for the Fourth Quarter, 1925. (October, November, December.)

October 4. Paul in Athens.[1]

1. Paul tells People about God - see Chinese Lanterns 74-76
2. Paul Preaches on Mars' Hill - see Chinese Lanterns 52-55
3. God the Father of All Mankind - see Torchbearers in China 31-33; The Honorable Crimson Tree 120-136
4. True and False Ideas of God - see Junior Folks at Mission Study 25-27.

October 11. Paul In Corinth.

1. God Protects Paul - see Our Missions Abroad 72-73
2. Paul in Workshop and Pulpit - see Chinese Lanterns 75-85 The Honorable Crimson Tree 23-38.
3. Paul's Experiences in Corinth - see Torchbearers in China 155-161.
4. Paul Plants the Church in Corinth - see Torchbearers in China 48-49; China's Real Revolution 152-154; and Our Missions Abroad 58-63.

October 18. Paul Writes to the Corinthians.

1. What Love Does - see Torchbearers in China 47; Junior Folks at Mission Study 47-48; The Honorable Crimson Tree 69-86.

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[1] 1. Primary Topic. 2. Junior Topic. 3. Intermediate and Senior Topic. 4. Topic for Young People and Adults.

4. Paul's Defense of His Mission.

December 6. Paul's Voyage and Shipwreck.

1. Paul in a Storm at Sea - see Torchbearers in China 26-29.
2. The Story of a Shipwreck - see Torchbearers in China 26-29; The Honorable Crimson Tree 55-67.
3. Paul's Leadership - see Torchbearers in China 86-90.
4. The Christian Overcoming Adverse Circumstances - see Torchbearers in China 13-20, 70-74.

December 13. Paul in Melita and Rome.

1. Paul the Helper - see Chinese Lanterns 141-142.
2. Paul in the World's Capital - see Torchbearers in China 16-19.
3. A Prisoner Preaching - see Junior Folks at Mission Study 42-46.
4. The Power of the Gospel - see Torchbearers in China 63-67.

December 20. Paul's Summary of His Life.

1. Wise Men Visit the Baby Jesus - see Chinese Lanterns 114-117.
2. Wise Men Follow the Star - see Chinese Lanterns 135-140.
3. Paul's Good Fight - see Chinese Lanterns 135-140.
4. The Power of a Consecrated Life - see Torchbearers in China 111-126.

The Project is a culmination of the past study and activity of the students displayed in a program and exhibit. If there is no suitable place in the church it may be performed in some other auditorium. If the study of China has been carefully made it will not be difficult to portray Chinese life at this time. The program may be arranged according to the desires of those in charge. The one given here is merely a suggestion. It may be added to or only a part of it performed. It is to be hoped as much as possible will be undertaken in each church. For those desiring a more elaborate program, especially in the larger city churches, they will find China in the Local Parish[1] more suitable to their needs.

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[1] Archer, J. C., China in the Local Parish, Missionary Education Movement, 150 Fifth Avenue, New York City.

The Project must be divided into two sections, an afternoon and evening session. The Exhibit, Stories of China, Chinese School, venders, and Chinese games for children should be exhibited in the afternoon, from two to four o'clock or if a lunch and tea is to be served, at the church, from four to six o'clock, the guests remain at church for the evening sessions. The evening session will be given over to the pageant and a short talk on China which may be given with or without stereopticon views.

The exhibit committee will be present during the opening hours, or will appoint others, to explain and care for the articles exhibited. The curios, pictures, flags, mottoes, maps, lanterns, etc., made by the Sunday School pupils will be assembled according to the previous plans, and ready for display. These in charge of the exhibit must be prepared to give information on articles displayed to those who desire it. The first half hour of the afternoon program should be devoted to the exhibit.

At the close of the period the crowd may or may not

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be divided into groups according to grades and assemble in different rooms, where another half hour will be spent on stories of China. The leaders of these groups should be good story tellers and should select the best stories that can be found on Chinese life or missionary work. Have suitable stories for the different groups. In the primary group have a number of Chinese mother goose rhymes and other short stories on children of China. The following rhymes may be used:

WASH

"Wash your face, you little tease,
And you'll be free from all disease;
Wash your head, your face and throat,
And you shall have a red silk coat."

LADY BUG.

"Lady bug, lady bug;
Flyyaway do,
Fly to the mountain,
And feed upon dew,
Feed upon dew
And sleep on a rug,
And then run away
Like a good little bug."

THE LITTLE ORPHAN

"Like a little withered flower,
That is dying in the earth,
I am left alone at seven
By her who gave me birth.

With my papa I was happy,
But I feared he'd take another,
And now my papa's married,
And I have a little brother.

And he eats good food,
While I eat poor,
And cry for my mother,
Whom I'll see no more."

THISTLE SEED.

"Thistle seed, thistle seed,
Fly away, fly,

The hair on your body
    Will take you up high;
Let the wind whirl you
    Around and around,
You'll not hurt yourself [1]
    When you fall to the ground."

Others may be found in Headland 's Chinese Mother Goose Rhymes."

There may be several story tellers for each group, or the children may recite the rhymes and tell the stories to the audience. Do not read the story but prepare it so thoroughly that it may be made to live to the group. The number of groups must be left to the local congregation who is putting on the program. A combined program may be rendered to one audience if necessary, but do not combine if the group system can be arranged. Godd stories may be found in the following books.

For boys and girls - "The Honorable Crimson Tree," Chinese Lanterns, Children of China, Chinese Mother Goose Rhymes, and Junior Folks at Mission Study.

For the Adults - "Torch Bearers in China", "China's Red Revolution", "Our Missions Abroad", "In China Now", and "China's Challenge to Christianity".

After the story period all will assemble in one body.

Chinese School

The School room is not difficult to arrange. A desk

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[1] Headland, Issac Taylor Chinese Mother Goose Rhymes.

and chair for the teacher, and some small tables and benches for pupils. The benches are without backs. There should be a blackboard, books, pens, and ink. The one in charge of this scene will be able to get some valuable suggestions from The Honorable Crimson Tree, by Ferris 29 and Chinese Lanterns, by Meyer, 21-27. The children may repeat a few Chinese rhymes in concert. The teacher may copy the characters on the blackboard from the title page of this study. Use a few jingles for the pupils to recite, such as:

"Ee, ur, san, Ssu, wu, liu, Chee, bah, chiu (jiu) Shir, bai, chien (jien) Wan, dee, ling."	"One, two, three, Four, five, six, (pause) Seven, eight, nine, Ten, hundred, thousand, (pause) Ten thousand, number Zero."

"Ee, ur, san, ssu, wu; Wu, shirr, wu shirr, ur shirr wu Chung chung wo ti lao! Man man wo ti fan!"	One, two, three, four, five, Fifty, fifty are twenty fives. How heavy is my task! How long the time till dinner!"[1]

Those who do not want to use Chinese jingles may repeat some Chinese proverbs in English. Here are some good ones: "To rear and not educate, is a fathers fault." "Gems unwrought form nothing useful." "If men do not learn, they are not equal to the brute." For others see, Smith's Chinese Proverbs.

The scene opens with the children seated at their tables. As the teacher enters all of the pupils stand and

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[1] Archer, John Clark China in the Local Parish. 52-53.

bow, saying "Hsien shung how!" ("Teacher, how do you do.") The bow is made by putting hands together in front of face and swinging both hands and head forward and down almost to table. During the study period all the pupils study aloud. The more noise they make the better. For a Chinese school is not a quiet place. Individual pupils may be called to recite. They come forward place the books on teacher's desk, turn their backs and repeat as fast as they can the Chinese characters, proverbs or rhymes, learned. Have only two or three pupils to recite. As they are dismissed they stand in a row and march out of school room.

Venders.

The vender should wear a blue Chinese suit made from new or old cotton cloth, dyed blue. Old sheets may be used for this purpose. If they have the appearance of hard wear so much the better. One or more of the venders suits may be mended with different shades of blue cloth. The patch being placed on the outside. He carries two baskets hanging low from either end of a long pole carried across the shoulder. He walks in a swinging fashion, cries very loud but slowly and indistinctly - cabbage vender crys, "Mai pai tsi," pronounced, "Mī - bī - tsī," (Buy cabbage".) He dwells very long on the last syllable - pitching it higher and higher. Bread vender cries "Mai Mán Tóu," pronounced, "Mī-Mán-Tou" (Buy bread",) The candy vender cires, "Mai Táng", pronounced, "Mī-Tong", ("Buy Candy".)

Those who fail to use all of the above suggested program and still have time in the afternoon program may get a number of Chinese games for children either from missionaries at home or from Chinese Boys and Girls.[1]

Also Chinese etiquette may be illustrated by serving tea. Those wishing to do this should see Welshe, "Ways that are Dark", where one will find out about Chinese manners in visiting. Also see, Archer, "China in the Local Parish", 55-56 where a short dialogue is given illustrating a Chinese tea.

The committee who arranges this part of the program must select these things that will be suited to their church. Remember that the suggested program does not need to be followed strictly. It is only suggested in order that an idea of the study may be presented.

The evening program practically explains itself. Those who wish to use the pageant suggested here will find that it is very easy to render. The one who reads the pageant should read slowly and distinctly. The actors appearing on the stage should be dressed in the costumes as described. Remember that the stage setting, the costumes and acting are the things that make the pageant impressive.

Some one may give a short talk on our China mission. Write to the Mission Board and get the latest information in regard to the work. Give the progress and encouraging aspects of the work along with the needs. If stereopticon views are wanted the local church should arrange with

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[1] Headland, Mrs. I. T.

H. Spencer Minnich at Elgin for slides which may be rented. He should be freely consulted on any other activities of the program.

A DAUGHTER ~~IN~~ of CHINA

(Chinese Home Life, as American Home life cannot be portrayed in one home scene. It should be understood that some non-Christian homes are happier while others are still more unhappy.)

CHARACTERS

1. Wang Mei Jung (pronounced May Rung) aged 10
2. Grandmother Wang
3. Mrs. Wang (the mother)
4. ~~Kuei~~ Lung (aged 12)
5. The Missionary
6. ~~Kuei~~ Ueh (aged 6)
7. Four priests
8. Mr. Wang

SCENE I

Long ago in China the custom began that mothers were not permitted to direct the lives of their children as long as the mother-in-law lived. It is of this home-life that you shall hear tonight. You shall hear of the heartaches of a girl, crushed beneath the long suppressed desires of a tyrannical grand mother and who has at last come into her much coveted position. For she assumes full authority over her son's children. The majority of Chinese girls are driven to their tasks like slaves. They dream of no present happiness and freedom. But in the far off future when they shall have become mothers-in-law and shall likewise be ruling over their sons' wives, they will then be happy. At last, Christian Education has been introduced and China's daughters are being set free. Watch therefore, and understand the home-life in China.

On the brick bed sat Mei Jung busily stitching the soles for shoes. She had spent many long and weary hours at

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her task, with only a little time for play. Kuei Luig her elder brother went each day to the government school. It was very important that a boy should learn to read, for he hoped to become a teacher or to hold some honorable position when he grew to manhood. But his sister had to prepare herself for the duties of the home that she might be an efficient worker in the home of her mother-in-law. She must devote the precious years of her childhood in preparation for the arduous tasks that would then befall her.

(With her head leaning against the wall she falls asleep.)

Tired of her long and tedious task she inevitably fell asleep--the only method by which her little fatigued body might be refreshed. Since the day of her birth she had been an unwelcomed addition to Grandmother Wang's family. She had only one son and there were three daughters and Grandmother Wang had hoped that the gods would bestow the great blessing of many boys upon her son.

(Enter Grandmother--she violently shakes Mei Jung. In a frightened manner the latter quickly snatches up her work and begins stitching rapidly.)

It was only for a few happy moments that she was engaged. For Grandmother kept a strict watch over her unwanted, lazy granddaughter. She feared she would not be able to find her a husband as soon as desired if she did not learn to sew neatly and cook the millet and vegetables properly. (Enter Mrs. Wang.)

X Grandmother

X Mrs. Wang

Grandmother broke out in her fury, "Mei Jung is a hopeless girl, a worthless wretch. There is no method by which she can be kept at her work. She is unlike my daughters. That is because her mother is not a good mother. This girl resembles you in every respect. I can tolerate her no longer. Tomorrow I will notify Teacher Chang to find her a husband. She shall go to his home at once. Perhaps her mother-in-law can teach her what you fail to do." (Mei Jung wipes a tear from her eyes. Goes to her mother and clinging to her skirt looks pleadingly into her face.)

Mei Jung pleaded with her mother not to send her to a mother-in-law's house but to speak to the foreign lady. Perhaps she might take her into her school. To this school she had longed to go. Grandmother's reproachful looks seemed to pierce her heart as she exclaimed: "Away with such nonsense. The gods will become angry with us. They will visit us with some misfortune, sickness or even death if we have anything to do with the foreigners and their God. By their ignorance and indifference they provoke our gods to anger. Why are they allowed to remain in our honorable country? Without consulting the magicians they dig into the earth and disturb the dragon. The dragon for their wickedness punishes us with pestilence, famine and earthquake. Away with the foreigners. Do not speak of the foreigners' school."

Grandmother Wang sent Mei Jung to prepare the carrots for the evening meal. The Chinese do not use knives and forks while dining so the vegetables are cut into small bits

with the chop knife before cooking. (Hei Jung goes out and returns with a wooden board, an iron stew pan, a chop knife and several carrots. She sits on the edge of the kong and chops the carrots into small pieces, using the knife just as you would use a hatchet to chop carrots.) (Enters Kuei Ueh.)

Kuei Ueh rushed into the room in glad excitement to inform them that the foreign lady stood at the gate. He delighted to hear her queer accent and to see her odd clothes and big feet. (Mrs. Wang goes out and returns with the missionary.) Even though Grandmother feared that the Missionary's presence did much harm in her honorable country, she received her with apparent cordiality and with the politeness that is characteristic of the Chinese people. She gracefully bowed and smiled as she said, "I am happy to receive you into my humble home."

Miss Brown likewise bowed and replied, "It gives me great happiness to come into your honorable home."

"Please sit," said Grandmother as she pointed to the chair placed farthest from the door. But the missionary knew that that was the seat of honor and that it would not be polite to take it, so she insisted that Grandmother occupy it while she took the seat near the door. With her light hair and blue eyes she was so ugly that Kuei Ueh had to step behind his grandmother and giggle. All the Chinese have lovely black hair and eyes. He had never thought any one could look so odd. (Entered Kuei Luig ~~with other children~~ from the street, some wearing dirty clothes. Children shying move about room, whispering to each other, watching the missionary closely.)

+ Kuei Ueh

+ Mrs. Wang

+ Kuei Luig

The older brother Kuei Luig and his friends were also interested on-lookers.

Miss Brown seized every opportunity to get on friendly terms with the Wang's. Mrs. Wang had recently shown an interest in the Christian religion. She had also told her of Mei Jung's desire to enter school. They then inquired of each other's well being.

Mrs. Wang asked, "Do you have older or younger sisters?"

"I have two older and one younger sister," she replied.

"Do they like you have no husbands?" she inquired.

"My two older sisters are married and I have five nephews," said Miss Brown.

"Great blessing, great blessing," laughed the Wangs.

Tea was then served. (Mrs. Wang places two cups and a pot of tea on the table.)

"O, I trouble you, I trouble you," said Miss Brown.

"No trouble, no trouble," replied Mrs. Wang. As Mrs. Wang poured the cup of tea and gave it Miss Brown she slightly arose and said, "Thank you." As they slowly sipped the tea she told them of the first three school girls from the home village who had accepted positions as teachers. Mei Jung listened intently to all that she had to say and grandmother seemed interested as she thought of an income that even a worthless daughter might bring into the home.

When Miss Brown departed Mei Jung was delighted with

the gift she left, a beautiful picture of the Flight into Egypt. It had been cut from an American Sunday School chart. (This found a place on the wall of the Wang home.) The family escorted Miss Brown to the gate. As she left they bowed and said, "I will see you tomorrow."

Music: We've a story to tell to the Nations. 1-3

SCENE II

Shansi was again threatened by a famine. The drought had continued through the spring and into the summer. The farmers could not plant their crops. The village official had proclaimed a three days fast and prayer. Strings were stretched across the streets from which hung bits of white paper. Branches of willow draped the entrance to every building. It is thought that it guides the spirits of the ancestors back to the homes of their relatives. The inhabitants of all the villages around were making pilgrimages to the springs near by to plead with the water god to send rain upon the parched earth. When they reached the stream they fell upon their knees and struck their heads upon the ground three times. Then the solemn but weird pleadings were sent to the god of water. (Outside three or four people repeat in unison in deep even tones: "O-mi-to-fu" ten times.) In the distance a temple bell is heard sounding the hour of worship. A bottle is filled with water and then carried back to the village in hopes that the country will

receive an abundant rain fall.

(Enter four priests, with shaven heads)

Into the temple came the priests dressed in the blue cloth suits and wearing the crowns of willow. The court was decorated with willow (or white paper) (If willow can be had do not use white paper)

The rain god had been brought out from his secluied quarters in the temple and placed on a table in the open court, where no effort would be spared to arouse him to see the condition of the land. That he might be moved to pity he himself was made to feel the scorching rays of the sun.

One of the priests spread his straw mat before the table. He then lit some artificial paper money with which he ignited the incense and placed the latter in the urn before the god. He then knelt before the table. With a stick he rang the gong before him. After each tap he bowed his head to the ground in reverence to the god of rain. The priests took turns and for three days and nights they kept the temple gong ringing, hoping by this procedure that the god would become awakened to their needs and that they might yet plant their crops and be spared from another dreaded famine.

Music: "From Greenland's Icy Mountains." 1-2

Just outside of the temple court the Wang family dwelt. Bright eyed Ksei Ueh had fallen ill. He lay on his brick bed with the fever burning his life away. Because of this sickness

and drought Grandmother Wang was assured that the gods and ancestors who had blessed them in the past, had now become angry with them. For Mei Jung had now spent six years in the foreign school and had become a Christian. She had refused to have faith in the household god and she prayed each day to the foreign God. Mrs. Wang desired that she stay in school for it would be only a month until she would graduate but Grandmother Wang insisted that she be brought home at once. The Wang family must be gotten out from under the evil influences of the foreign spirits which had caused the sickness of Kuei Ueh.

(Enter Mr. Wang and Kuei Luig. They go into the temple. Kuei Luig carries a basket.)

Mr. Wang has been summoned home in order that they might appease the wrath of the evil spirit who had inflicted this disease upon the Wang household. Mr. Wang and Kuei Luig brought their offering of rice, chicken and sweet cakes. They placed them before the god in the temple. They then burned incense, bowed to the floor before the god and returned home, hoping to find Kuei Ueh improved. Still the fever raged. (Mei Jung was severely beaten for wanting to have the foreign doctor to come and see if he could help her little brother. "This is what is causing all the trouble and yet you would bring still more by having this foreign doctor?" cried Mrs. Wang.)

(Enter Mrs. Wang and Grandmother. Mrs. Wang stands at door looking all around. Grandmother waves garments.)

Grandmother Wang and Kuei Ueh's mother took his garments and went into the temple court. They frantically waved them back and forth calling, "Kuei Ueh, Kuei Ueh, come back, come back." By so doing she hoped to call back his little spirit that seemed to be fluttering away.

Music: "O Zion Haste." all 1-2-4

Mrs. Wang puts on mourning cap.
Mei Jung wears middy and skirt.

SCENE III

Mei Jung, who had now become a very accomplished young lady, was taken from the Mission School. Her heart was yearning to complete her education. Her only hope of returning was in her mother's desire to enrol as an inquirer. But her little son's recent death had now blighted her ray of hope that she would be permitted to fulfill her heart's desire.

(Enter Mrs. Wang and Mei Jung. Mrs. Wang dressed in mourning.)

"Let us rest our hearts, mother," said Mei Jung. "There must be a way out of this. Let us hope and trust."

"For you my daughter I fear there is no method," replied her mother sadly.

"Grandmother understands not the Jesus Religion. She would love it if she did. We must wait and teach her," said Mei Jung.

"But your heart is said while you wait."

"True, it can not be happy," responded Mei Jung.

(Enter Mr. Wang and Grandmother. Exit Mei Jung. Grandmother takes the seat of honor. Mr. Wang the vacant chair. Mrs. Wang stands.)

"I have a very important matter to speak to you about, my honorable mother," began Mr. Wang. "Ho informed me today that teacher Li /pronounced Lee/ desires Mei Jung to become his wife. He is a very fine person, a teacher, you know, with a good position."

"Is he a Christian?" inquired Grandmother.

"He teaches at the Christian School," replied Mr. Wang.

"Would you dare to provoke the spirits of the ancestors again by allowing your worthless daughter to turn away from our gods and worship the Christians' God?" she asked, stamping her foot and striking her hand on her breast. "No, I will not consent. Old Wei /pronounced Way/ has been inquiring about a wife. He will give more than Li for Li is just a young man out of school. This is his first year teaching. Wei has already had two wives and we must sell Mei Jung to him. This will prove to the gods that we desire to please them in having her marry a man who worships as did our fathers. If we permit her to forsake them they will again send death into our home and perhaps will take you and Kuei Luig from me and leave alone with my miserable daughter-in-law and her child." (Mrs. Wang looks down, shakes her head and sighs, rubbing her hands.) There was no refusing. Her

word was law in the Wang home. Whatever she said must go. So there was nothing to be done but to arrange for the wedding of Mei Jung to Old Wei, the incessant opium smoker. (Exit all)

Wei was a hopeless victum of this treacherous drug. He spent many hours each day in the shop on the corner dozing under the influence of China's awful curse. With sunken cheeks and glaring eyes, as he walked about the streets of the village, he was the picture of despair.

(Enter Mrs. Wang and Mei Jung)

The days passed and the final arrangements were about to be made. Mrs. Wang's heart was burdened with sorrow as she thought of the blighted life of her lovely daughter. After the date had been set then there would be no way of escape. Mrs. Wang informed Mei Jung of her future destiny.

"Is there no hope" she exclaimed in despair. "Must China's daughters forever suffer under the tyrannical rule of those who are bound by the clutches of tradition, ignorance and superstition? Shall I exchange this life of joy that I have found for one of misery and disgrace? I can not." (Kneels on the brick bed and remains in this posture during the Music.)

"O Jesus, save me from it all," she pleaded.

Music: ~~"O Master let Me Walk with Thee."~~ Abide with me. Stanzas 1, 3, 4. - 1 -

Curtain

(On stage when curtain is drawn: Miss Brown, Mrs. Wang and Grandmother seated.)

The news had spread throughout the village. (Almost everyone thought it a shame for a young girl like Wei Jung to marry Old Wei.) Miss Brown was determined to rescue her from a ruined life.

Again she is in the Wang home. She pretends to know nothing of thwat is taking place in their midst.

"I have come, toshe says, "to ask a favor of you. Another teacher is needed in the kindergarten. Wei Jung can fill the place very well. I will pay her a salary of eight dollars a month to begin with. If she succeeds we will send her to Peking for further training. Of course her salary will then be increased. We must have her at once. Will you let her come?"

A salary of eight dollars a month was an undreamed of amount for a daughter to bring into the home.

Grandmother could not hide her pleased feeling, for she loved to have the money.

"I fear Wei Jung would not make a good teacher," she said.

"She will be a very good one I assure you," replied Miss Brown. She knew Grandmother in order to be polite must make some deprecating remark.

"She may go, and I hope you will overlook her faults, for they are many," she added.

"She will grow tall by and by."

"Thank you for helping me, for I need her very much."

(Miss Brown bows and exits.) Curtain.

(Miss Brown and Mei Jung Standing as curtain is drawn.)

Two years had passed and Miss Brown went to the home of teacher Li and Mei Jung, for the two had been married, to bid them farewell before leaving for her furlough to America.

They had a beautiful Christian home and were very happy together. This was Mei Jung's parting message:

"I thank you for what you have done for me and for what you have done for many of my sisters in this land. Through your unselfish service and the help that comes from the American people you are setting the women of China free. We who were bound under the slavish customs that have endured thousands of years are now enjoying freedom of our western sisters. In behalf of the daughters of China for this salvation I want you to express my sincere gratitude to the American people."

Curtain

Music: "Hail to the Brightness of Zion's Glad Morning."

SCENE I

Chinese Home Scene: The Kong or brick bed may be made by placing wooden boxes together, eighteen inches high, and covering them with building paper designed to represent gray brick. Cover the floor also with the paper. Lay a piece of coarse straw colored matting on the Kong. It need not cover it. Double a comforter and roll it up. Put two of these on the back of Kong. The furniture should consist of a table, two chairs and a chest or cupboard and a narrow bench 6" by 4' and about three inches higher than a chair. Arrange similar to the home on page

SCENE II

Temple court: Table or tables containing the rain god and incense urn. Decorate the court with branches of willow. If the willow cannot be had fasten several cords across the court. Hang strips of white paper one foot long and one inch wide on them. Paste paper about one foot apart.

SCENE III

Same as Scene I.

COSTUMES

Missionary: Any American Costume.

Grandmother:Wang: Dark blue mandarin garment if possible. If it is to be made, use dark blue cloth. The middy should be longer than her daughter-in-law's, also loose fitting with wide long sleeves. The sleeves and front may be trimmed, with gay colored bands made of paper or bright colored cloth. May wear trousers or the black plaited skirt. Hair drawn straight back and coiled neatly at back of neck.

Mrs. Wang: Dark blue cotton middy with black skirt or trousers. Hair arranged same as grandmother's.

Mr. Wang: Long Chinese gown, light blue, with close fitting black cap.

Hei Jung: Scene I. A gay colored suit of flowered prints or a plain blue cotton suit. Dress the hair into one long braid. Before braiding wrap a cord of red silk around the hair to the width of one inch. The braid is then fastened with a similar wrapping of the cord about two or three inches from the end.

Scene III. Blue Cotton middy with black skirt (a pink middy is worn by many young girls.) Part the hair in the middle, make two braids, coil neatly around just back of the ears.

The Boys: Long, dark blue gowns, with or without black caps.

Priests: Any shade of blue cloth. Either long or short garments. They wear crowns of weeping willow.

All Chinese characters may wear bedroom slippers.

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